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historical character, dealing with the carrying off by Indians, in 1755, of Regina Hartmann and her sister Susan. The story, of a highly romantic character, shows how much interest the scenery of the region may derive from its historical associations, if these are adequately set forth. For the anger of the Indians the writer gives a partial explanation in a trick practised on them by the successors of William Penn. "He could not know that some of these purchases, called 'walking purchases,' had created great dissatisfaction in the minds of these simple and originally honest folk, as, for example, when, in consideration of some guns, gunpowder, flints, clothes, blankets, and meal, the white purchasers should have a certain belt of land to extend in length the distance a man could walk in a day; they did not contemplate that the purchasers would ransack the country to find the fastest runner known, and that he would cover a distance of nearly a hundred miles, instead of pursuing the Indians' lazier pace, which would probably cover only twenty or thirty miles."

Among the early German settlers lingered in full force a belief in witchcraft and magic. It was believed that the sixth and seventh books of Moses, imaginary works, to which were ascribed supernatural virtues, were buried somewhere in the Blue Mountains. A certain Paul Heym, living near Lebanon about 1755, was supposed to possess the ability of transforming himself into various shapes. When hard pressed by Indian pursuers, he escaped by changing himself into a stump, and under the form of a wildcat was able to visit an Indian council and overhear the plans formed; from an arrow the beast received a wound in a paw, which afterward appeared on the arm of the wizard. When he left his house, Heym was in the habit of protecting it by a charm, written on a piece of paper, and regarded as also a protection against lightning. The words are preserved:—

In Namen Gottes geh' ich aus;
Der Vater wahr' mir dieses Haus;
Der Sohn mit seiner Lieb dabei
Dies Haus bewahr' in aller Treu;
Und Heil'ger Geist, lass nicht heran,
Ein Sach das dies Haus schaden kann.

It will be seen that there seem still to linger in the memory of living persons survivals of the once abundant folk-lore of the Blue Mountains, and that these relics are well worth preserving and bringing into permanent form, a task which is contemplated by Mr. Henning.

W. W. Newell.

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON.—*Friday, November 18, 1897.* The Boston Branch held its first meeting of the season at 8 P. M. at the Grundmann Studios. Mr. Chamberlain and Mr. Newell were the hosts, and Professor Putnam presided. Mr. Leo Wiener, instructor in the Slavic languages at Harvard University, was the speaker, and had as his subject, "The Folk-Lore of the Russian

Jews in Boston." Mr. Wiener said that of the large number of persons of this race to be found in Boston the majority are from Galicia. He showed how the sufferings of the Russian Jews are reflected in their folk-songs, and said that it is only since the fifties that any attempt has been made to collect these songs. The collections as yet are unpretentious ; many of them, indeed, appear in chap-book form, and at the price of about a penny have a large sale. Some of the best of these books are printed in America. Mr. Wiener gave an entertaining account of the functions of the jest-maker, an indispensable personage at every Russian wedding, who knows by heart large numbers of these folk-songs. At the close of his valuable paper, Mr. Wiener introduced Mr. Applebaum and Miss Mittel (the former a jest-maker), who sang some of the folk-songs of their people.

Friday, December 17. The Boston Branch held its regular meeting at 8 P. M. at the residence of the Drs. Pope, 163 Newbury Street. In the absence of Professor Putnam, Mr. Newell presided, and introduced the speaker, Miss Alice Fletcher, of Washington. Miss Fletcher spoke on the subject of Indian Songs, and stated that much that she should say was based on the thousand or more phonographic records of this wild music which she had gathered among the Indians themselves. Miss Fletcher called attention to the fact that, to persons unfamiliar with the sounds, Indian music seems harsh and inharmonious. She was able, however, to show wherein lay its beauty of rhythm, and its appropriateness to the emotion to be expressed. The vowel sounds, for example, as well as h, th, and y preceded by a consonant, are used for the gentler emotions, while the explosives and harsh consonants express those that are warlike. In choruses the voices are usually in unison, and the melody usually presents two of three octaves struck simultaneously. Miss Fletcher's paper gave a clear idea of Indian song, and at its close Mrs. Matthews with the voice, and Mr. Clement Bouvé on the violoncello, rendered several examples of this weird music.

Friday, January 28, 1898. The regular meeting of the Boston Branch (postponed from the third Friday) was held at the residence of Mr. and Mrs. Francis R. Stoddard, 242 Newbury Street. In the absence of Professor Putnam, Mr. Newell introduced the speaker, Prof. C. H. Toy of Harvard University, who took for his subject, "The Folk-Lore of the Arabs."

Professor Toy spoke of Northern Arabia as a region where the folk-lore of the Arabs might be studied, especially in the centres, Mecca and Medina. He said that in the first place it should be remembered that the Arabs are polytheists, for, contrary to the common interpretation, "Allah" is not the name of some one universal god, but of the local god with the definite article prefixed. Professor Toy gave an interesting account of these local gods and of the way in which their names were often transferred to individuals. Many Arab proper names are the names of trees and flowers and animals. Perhaps the most interesting part of Professor Toy's address was that relating to the strange beings incorrectly called genii, the "jinns," who, without tribe, unclassed, are supposed to have so large an influence

on human affairs. After Professor Toy's paper, two native Arabs were introduced, who played on their strange musical instruments, danced, and chanted some of their songs.

Helen Leah Reed, Secretary.

CINCINNATI. — *December 14, 1897.* The Society met at the residence of Mr. and Mrs. George A. Thayer. The programme, a symposium on Folk-religion, consisted of the following numbers: 1. "The Religion of the Tsimshian Indians," by Mr. Edward Marsden, an Alaska Indian, student of theology at the Lane Seminary. 2. "The Indian Messiah-Religion, or the Ghost-Dance of 1892," by Dr. C. D. Crank. 3. "Religion of Ancient Egyptians," by Mr. R. B. Spicer.

January 11, 1898. The Society met at the residence of Miss Laws. A motion was made and carried that a committee be appointed to look into the feasibility of establishing a library. Mr. King, Miss Laws, and Dr. Lindahl were appointed members of the committee. The lecturer of the evening, Dr. J. D. Buck, treated his subject, "The Separable Soul," ably and exhaustively. He quoted numerous instances of barbarous and semi-barbarous races where the existence of the soul was founded on the belief that the shadow, echo, dreams, etc., are the soul separated from the body for the time being. He also gave some instances of the belief in either permanent or temporary existence of the soul *after* death, among barbarous or semi-civilized people.

February 8. The meeting was held at the Woman's Club rooms. Mrs. Josephine Woodward, whose father was an Indian agent, and who therefore had spent all her early life among the Cheyenne and Arapaho Indians, gave a very interesting account of their daily life, their customs and ceremonies.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE LEGEND OF SIR GAWAIN. Studies upon its original scope and significance. By JESSIE L. WESTON, translator of Wolfram von Eschenbach's *Parzival*. (Grimm Library, No. 7.) David Nutt, London. 1897. Pp. xiv, 117.

One of the most bitterly contested as well as most obscure problems of mediaeval literary history is the degree in which French mediaeval romances must be supposed to have derived their material from Celtic sources, that is, to say from the contemporary folk-lore of Wales or Brittany. This question is not altogether a mere dispute of scholars, but has wide human relations, as affecting the question of the relation of mentality to race. Arthurian and other "British" narratives, in which are connected the conceptions of love and adventure, begin a new development in literature. If it could be shown that essential qualities of such fictions belonged to Celts as Celts, that a particular taste for marvel, a nature peculiarly passionate,